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biographical studies throw a flood of light into regions that were hitherto obscure, and are an exceedingly valuable contribution to our understanding of both pagan and Christian society in the Roman empire in the fourth century.

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THE MINISTRY OF GRACE. Studies in Early Church History with Reference to Present Problems. By JOHN WORDSWORTH. New York: Longmans, Green & Co., 1901. Pp. xxiv + 488. $3

BY way of introduction the first hundred pages are devoted to bibliographical notices of ancient church orders, kalendars, and liturgies. The first three chapters trace the gradual unfolding of the major and minor orders of clergy—the bishop, presbyter, deacon, subdeacon, acolyte, exorcist, reader, etc. The fourth and fifth chapters treat of asceticism and celibacy, and the ministry of widows, presbyteresses, deaconesses, and virgins. The last three chapters describe the origin and development of the holy days of the church—Easter, Lent, Pentecost, Christmas, Epiphany, and the festivals of the blessed Virgin, the saints, apostles, martyrs, confessors, etc.

While *The Ministry of Grace* traverses much the same ground as the well-known works of Hooker, Bingham, Pelliccia, and Duchesne, to all of which the author acknowledges his indebtedness, it differs from them in that it seeks "to sift what is really catholic and permanent . . . . from what is local and transitory," and in that throughout it is written with special reference to present problems in the Anglican church. The bishop's mood is amiable. He writes in an irenic spirit. In his own communion, moderates will feel that he has sought the happy mean, but extremists will feel that too much has been conceded or that too much is still retained. Outside the bishop's communion his book will possess chiefly an antiquarian interest. Among people not fettered by tradition and antiquity the wonder will be that the mooted points propounded and discussed in these pages can seem to serious minds of present significance and vital moment. Remembering the distracted state of the Anglican church on grace and its due and proper ministry, and noting that most of these "studies" were originally addressed to the clergy of his own diocese, one can easily believe that the good bishop was making an honest attempt to

pour oil on the troubled waters and to bring his subordinates to a sweet reasonableness.

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EIN MARTYROLOGIUM DER CHRISTLICHEN GEMEINDE ZU ROM AM ANFANG DES V. JAHRHUNDERTS. Quellenstudien zur Geschichte der römischen Märtyrer. Von AUGUST URBAIN. (= *Texte und Untersuchungen zur Geschichte der altchristlichen Litteratur.* Neue Folge, VI, 3.) Leipzig: Hinrichs, 1901. Pp. 266. M. 8.50.

FOR the contemplated edition of *Acts of the Martyrs* in the series of the early Greek Fathers now appearing under the direction of the Berlin Kirchenväter Commission, it has been found useful, among other preliminary studies, to reproduce, as well as may be, the essential elements of the Roman calendar in the first half of the fifth century. Dr. Urbain, a disciple of Professor Harnack, has undertaken this difficult and delicate task. The materials at his disposition were the Hieronymian Martyrology, the Chronographer of 354, the calendars of other communities, certain liturgical texts like the "Liber Comitis" and the Sacramentaries—all valuable in the absence of the original calendar. The Christian burial places of Rome offer certain subsidia for the "days" of the martyrs buried in their respective precincts; so, too, does the miscellaneous literature of the "Passiones," "Acta," "Gesta," "Vitae," that abound after the year 450, and some critical account of which may now be read in the work of Dufourcq, *Les Gesta Martyrum Romains.*[1] If we add to these the materials furnished by the activity of local Roman archæologists, and by the Bollandists, both in their *Analecta* and in their catalogue of printed Latin "legendæ," we have an almost complete enumeration of the sources now available for the most tangled chapter in the history of early ecclesiastical institutions—a chapter that not even the master intellects of De Rossi and Duchesne felt fully able to cope with in their edition of the "Hieronymianum." There are some very useful pages in the work of Dr. Urbain: an inventory (pp. 27–77) of the known manuscripts and printed sources for the history of the Roman saints (martyrs) in the first four centuries; an alphabetical catalogue (pp. 218–66) of all the names of Roman saints (martyrs) mentioned in any of the written or monumental sources; and (pp. 211–16) a

[1] See this JOURNAL, Vol. V, No. 2 (April, 1901), pp. 366, 367.